K. A. 9

16.

A MANIFEST AND BREIFE DISCOVERY

Of ſome of the Errours contained in a Dialogue called the *Marrow of Moderne Divinity*.

Wherein is ſhewen, eſpecially the Authors errour in the manner of the Iuſtification of a Sinner, and the Truth cleared from all the falshoods contained in that Booke concerning the ſame, with ſome other of his Errours.

Iude the 3. *Contend for the Faith which was once delivered to the Saints.*

2. Epiſtle of John verſe 9. *whoſoever tranſgreſſeth and abideth not in the Doctrine of Chriſt, hath not God; he that abideth in the Doctrine of Chriſt, he hath both the Father and the Sonne.*

Nouemb: 2d LONDON,
Printed by *T.W.* for *Joſhua Kirton*, and are to be ſold at his ſhop at the ſigne of the White Horſe in *Pauls* Church-yard. 1646.

BRITISH MUSEUM

To the Christian Reader that desires to know the wayes of God in the Gospell touching the way that he hath set forth, to bring Poore Sinners to Chtist to be justifyed by him, and desires to walke therein, Grace and Peace, &c.

CHristian Reader there came lately to my sight, a Booke called the marrow of moderne divinity, which when I had read the title page my heart rejoyced within me, hoping that now God had stirred up some man to compose the differences that are betweene the legalist and the Antinomist (they both erring from the truth) which was the thing I exceedingly desired, But after I had read it over two or three times and considered well of it, I found I was much deceived in my expectation, And then I began to wonder, that this Booke should come to the third Edition, and be received so generally, I finding so many mistakes in it, especially in the manner of the Iustification of a Sinner, wherein he hath gone the direct way with the Antinomist, Therefore I could not chuse but set my selfe to worke to vindicate the truth of God (seeing others are silent herein,) and according to my poore ability to set forth the truth, which I have beene taught of God. I doe not intend to write of all his mistakes, for that were too great a worke for me, but only of

ſome of them, and breifly alſo (except one which I cheifly intend.) I know not the Author but by his Booke, nor ever heard ſo much as his name, Therefore I cannot doe this in any ſpleene towards him, nay this I will ſay for him, he hath ſet downe many excellent truths, and hath ſhewed himſelfe a painfull and laborious man in collecting the opinions of ſo many Divines, yet if he erre from the truth, I hold my ſelfe, bound to let him and others know his errour, and I deale no otherwiſe by him, then I deſire to be dealt withall my ſelfe. If I erre from the truth; for it is the glory of God and his truth that I ſeeke above all, if my heart deceive me not. Chriſtian Reader, I beſeech the ſeriouſly to conſider of the exceptions here taken by me, and weigh them by the Scriptures, and if there be truth in them, receive them with meekenes of Spirit.

I ſhall be breife in the examination of the Booke, for my ability of body will not ſerve me to be ſo large as otherwiſe I would; the Lord give thee wiſdome to underſtand his truth and a willing heart to obey and yeild unto it. And ſo now I direct my ſelfe to the Author of the Booke, commending thee to the Grace of God, I remaine.

Thy Poore ſervant in the
Lord Jeſus Chriſt.
I. A.

BRITISH MUSEUM

A manifeſt and breife diſcovery of ſome of the errours, contained in a dialogue, called the marrow of moderne divinity.

HAving of late read over your Booke called the *marrow of moderne divinity*, and by often peruſall thereof, found many things in it, which I conceive is not truth, I have preſumed in the defence of the truth, which I have learned out of the Scriptures to examine ſome things delivered by you in your Booke, not doubting but you will be ready to hearken to the truth, from any that ſhall make it appeare unto you.

I ſhall take ſome ſmall exceptions at divers things therein, becauſe I intend one ſpeciall thing, which is the greateſt matter of all, and wherein any one being deceived, the greateſt damage conſiſts. But before I come to that which I cheifly intend, I take notice of ſome things, in the fourth page of your Booke; you ſay the new Teſtament mentions a threefold law, you might have added more if you had pleaſed, what ſay you to the law of the Spirit of life, *Rom.*8.2.

It is very neceſſary for us to conſider how you have diſtinguiſht the law of workes and the law of Chriſt, for you ſay the ten Commandements may be ſaid to be the matter of the law of workes, or the matter of the law of Chriſt.

You have here made a diſtinction that neither the Scriptures ſet forth, nor any Authour that ever I heard of.

But to anſwer you directly, the law of the ten Commandements is all one and the ſame, not differing in it ſelfe, but is a holy, juſt and perfect law, proceeding from a holy God, and binds all men to the obedience of it, and condemns every tranſgreſſion againſt it, yea the moſt holyeſt man, and he that

Is in greateſt favour with God, if he tranſgreſſe, it condemns him, as juſtly as the moſt ungodly wretch living.

But the difference lyes in this, That the one namely true beleevers are juſtified by Chriſt from the Curſe and penalty of the law, and unbeleevers lye under the condemning power, penalty and curſe of the law.

But you and I differ only in your diſtinction, for I doe not find throughout all the New Teſtament, that the law of the ten Commandements are called, the law of Chriſt, There are other lawes of Chriſt, as the law of grace, the law of Faith or beleiving in him, and many other Commandements or lawes of Chriſt, which are not contained in the law of the ten Commandements, and ſo are none of the matter thereof. As for the text, *Gallat.6.2.* It is ſet downe by the Apoſtle as one ſpeciall law of Chriſt to beare one anothers burden, But this will not prove your aſſertion that the law of the ten Commandements is the matter of the law of Chriſt, I meane as he is the Mediator of the New Covenant.

Yet doe I not deny, but that the law of the ten Commandements, may be a rule and direction to true beleivers, to walke by, yet beleevers doe not worke by any compulſion of that law, but after a more free way, of love unto God and Chriſt, ariſing from the love of God in Chriſt unto them, the love of God conſtraines them to holineſſe of life, to labour to honour God; And the Apoſtles generally doe urge and preſſe beleevers to holineſſe from the free grace of God, and from the mercies of God, extended towards them in Ieſus Chriſt as we may ſee, *Titus.2.11.12. Romans.12.1.*

The law of the ten Commandements is an abſolute perfect holy and juſt law, yet it ſetts not forth Chriſt, neither is faith required therein, nothing but abſolute and perfect obedience to the ſame is required therein. It brings us not to Chriſt, but wounds us, and leaves us deſtitute in reſpect of any helpe it can afford, It is the law of the Goſpell that releeves us.

Page 7.8. I let passe your fine distinction of the law of the ten Commandements, calling it the matter of the Covenant of works, and not the Covenant it selfe, your reason is weake, for had not the Lord absolute authority to lay a command upon the Creature, and man bound to obey, though he gave no assent?

And now I come to examine whether this law of the ten Commandements was given to *Adam*, and writ in his heart in Paradise before his fall.

You have affirmed that it was written in his heart before his fall, *page* 7. and the 10. and indeed throughout your whole Booke; I deny it, and I demand your proofe, for your opinion out of Scripture.

We read but of one Commandement given to *Adam* in Paradise, But you tell us often more, you will be wise above that which is written; I acknowledge that *Adam* was Created a perfect Creature, full of holynes purity and uprightnes, But yet that it was in respect of the writing of the ten Commandements in his heart before his fall I cannot see, neither find I any Scripture to lead me to beleeve it.

I acknowledge that assoone as ever *Adam* had transgressed he came to know good and evill, which he did not know before, And this law of the ten Commandements was then writ in his heart, and he that could not keepe one Commandement, had many more given him, so that now by his fall, the very flood gates of Sinne, were set open through his transgression to the drowning of himselfe and his posterity in misery.

But because this opinion is so often repeated by the Author in his Booke, I desire to know to what it tends, and what use; we may make of it, doth it serve to illustrate or set forth, any point of Doctrine in the Scriptures? or doth the contrary, which I have affirmed, oppose or gain say any truth? If it be so that neither is done hereby, Then I say you have troubled your Readers with needles doctrine, no way tending to edification,

dification, but is a meere fancy of your owne Braine.

You tell us it is the opinion of all Authors and Interpreters that you know, but you tell us none of their names, nor none of the Scriptures, they have so interpreted for the proofe thereof, And so I take it as your owne opinion, which I dare not receive, untill I see better ground for it.

I take notice also how finely you would insinuate unto us, that *Adam* in eating the forbidden fruit, did breake all the ten Commandements; and have you gone through them all? doubtles you have pleased your selfe therein, but what content you have given to your Reader in it, I leave it to the judicious to consider of, and so passe it over, and come to something that remaines.

Page. 28. and 29. You affirme that *Adam* fell the very same day, that he was created; and the ground of your opinion is, *Psalme*. 49. 12. which text in the *Hebrew*, you say is thus read; *Adam being in honour did not lodge a night in it*; you have a good art in adding to the Scripture, as I shall shew hereafter.

And you have quoted Mr. *Aynsworth* in the Margent to helpe you, but he doth not; I have examined Mr. *Aynsworth* upon that *Psalme*, but he affirmes no such thing, he saith this may be minded both for the first *Adam*, who continued not in his dignity, And so for all his Children, these are his owne words.

Now how can you gather from hence that *Adam* fell the same day he was created, I wish you to observe that the holy Ghost in that *Psalme* intends no such thing as *Adams* fall, but of mans being in honour the instability thereof and the short continuance of it; And I suppose you know (*Adam*) to be the common name of man, and therefore the first man *Adam* cannot be here meant.

Leave these your fained devises, and keep close to the Scriptures, and seeke not to know in divine things, any thing, but what

what is there written, To the law and to the Teſtimony if they ſpeake not, it is becauſe there is no truth in them, Be not wiſe above that which is written, and doe not you publiſh that for truth, which you have no ground for, ſecret things belong unto God, but things revealed unto us, *&c.*

So likewiſe is your conjecture of *Adams* ſacrificing on the ſame day that he was created, and that God cloathed him with the skins of thoſe beaſts, which he offered in ſacrifice.

But I leave theſe things as your owne imaginations, yet this I ſay that it is not probable that he fell the ſame day that he was created, for there were many things paſſed after man was created, which are ſet downe in the ſecond Chapter of *Geneſis*, which is not likely were done all in one day, neither doe I know of what uſe this opinion is, but I leave it to the Reader to conſider off.

And although I freely confeſſe that Chriſt offered up himſelfe the ſixth day of the weeke, And that *Adam* was created the ſixth day, But muſt it therefore needs follow, that *Adam* fell the very ſame day that he was created, I know no neceſſity thereof.

Page 43. I wonder you durſt be ſo bold as to alter the words and ſo the ſence and meaning of the Apoſtle, *Rom.* 5. 13. Your words are thus, before the time of the law ſinne was in the world, yet did they not impute it to themſelves, becauſe there was no law, But the Apoſtle hath it thus, for untill the law ſin was in the world, but ſinne is not imputed where there is no law, The Apoſtle proves plainly here, that there was a law written in mens hearts, before the giving of the law upon mount *Sinai*, the breach wherof was imputed unto them, for there was not any time, ſince *Adams* fall, wherein, there was nor a law to condemne man for ſinne, and ſo their ſinne was imputed unto them at all times, And not as you ſay, they did not impute it to themſelves, I pray you take knowledge what the ſame Apoſtle ſaith, in the

the second Chapter of his Epistle to the *Romans* verses 14 & 15. *For when the Gentills which have not the law do by nature the things contained in the Law, these having not the law, are a law unto themselves, which shew the worke of the law written in their hearts, their conscience bearing also witnesse, and their thoughts the meane while accusing or els excusing one another.* Take heed how you alter any text of Scripture to maintaine your owne opinions it is very daingerous to adde or to detract from Scripture.

And now having gone over some of those things I intended with a great deale of brevity, and passing by many things which I might justly have taxed as mistakes in that booke, I come now to that which I cheifly intended, and without which I had never set upon this worke, for there is lesse danger in those I have already taken notice of, then in that which followes, and the Lord assist me in discovering of the truth & in laying open the palpable errour of the Author.

Indeed it greived my heart to consider how men in these late dayes are fallen into errour, and cannot understand the very first principles and beginnings of Christ, but they are at the toppe at first, before they have laid the first stone of the foundation of the building, and indeed it proceeds from an errour in the understanding in the waies of God.

They conceive that if there should be any preparations to Faith in Christ, that it would much derrogate from free grace and therefore will admit of none, for saith this Author it is to bring mony in the hand; and Christ bids come buy wine and milke without mony, that is Grace and salvation without mony or price; I confesse it is truth, for we must receive all freely even of free grace.

But yet I pray you call to mind who they are that are called to this feast, it is only the thirsty; Ho, *every one that thirsteth, come yee &c.* It is not every one, but only the thirsty, the broken in heart, namely the repentant Soul which thirsts for mercy.

When

When I consider the Author in the pages of his booke 135 136. 137. 138. 139. I cannot but wonder at the blindnesse of the man in the waies of God as touching his working upon the hearts of poore Sinners in bringing them to beleive in Christ, to be justified by him.

He seemes not to know what Regeneration is, for he hath never mentioned it in all his booke, nor what Repentatce is, nor how we come to this excellent guift of Faith, nor tells us what it is, but only that wee must belive in Christ, and take Christ, but who is the worke of this Faith he tells us not, but speakes of it as if it were in our own power to beleive, whereas it is not, for the Apostle saith *to you it is given to beleive &c.*

I shall have occasion to speake of these things more at larg and to let thee, Christian Reader, understand his great errours, and the wrong he hath done the people of God in publishing his booke, in these particulars.

But first I will note some things out of his booke in those pages I have mentioned, and I will do it breifly.

In page 136. he saith *That the Lord justifieth his children before they repent, or truly humble themselves &c.* But he hath not set downe any place of Scripture for the proofe thereof, we must take his owne word, I shall prove the contrary very shortly. I mean in their owne sence and feeling God doth never justifie any before they repent and humble themselves in seeking mercy from him.

Page 137. where it is objected by himselfe, *that the Scriptures hold forth that the Lord hath appointed Repentance to goe before Faith*; for it is said Marke 1. 15. *Repent and beleive the Gospell.*

He answers indeed, *sometimes the name of repentance is given to those preparatory beginnings*, which he calls *Legall fits and terrours*, which are both in nature and time before Faith, *and thus*, he saith, *Judas is said to repent*, and saith *that it is all*

the repentance that goes before Faith in Christ.

O horrible wickednes, how dare this man affirme such a thing, that our Saviour Christ in this place should Preach, and call for no other repentance before beleiving, but such as *Iudas* had.

But he goes on and tells you, that true and Evangelicall repentance is a fruit of Faith, and cannot be before Faith in Christ.

I shall shew you the contrary very speedily, and that it is not a fruit of justifying Faith, but a worke of the Spirit, to prepare the heart to the beleiving of the promise.

He saith also that he holds, that repentance is a consequent of Faith, and that it followes after.

But why did you not set downe unto us, what this repentance is, which you meane and say followes Faith, I am glad yet, that you doe not cast repentance quite away, but will let it have a little place in your thoughts, God grant you true repentance in your heart, for so violating the wayes of God, so plainly set downe in the Scriptures.

Page. 138. He confesseth that legall fitts of feare and terrour doe goe before Faith in Christ ordinarily and in some measure in some, but not in all, and he instanceth in *Zacheus* and *Lidia*.

To which I answer, that, that which he calls legall fitts of feare and terrour, we shall find them to be another thing, and to be true repentance towards God, And for *Zacheus* we cannot conceive, but that his heart was truly broken and humbled at that very time, And there was a manifest signe thereof expressed in his present resolution to make restitution.

And for *Lidia*, she is said to be a worshipper of God, and doubtles, one that with *Simeon*, waited for the consolation of *Israel*, her heart being fitted and prepared to receive Christ, And to this truth Doctor *Gouge* gives testimony in his Booke called *the whole Armour of God*, And indeed no sooner did

Lidia

Lidia here *Paul* Preach Christ come in the flesh dead, and risen againe, but she received him in her heart, Thus farre I have gone in setting downe some of the Authours errours.

I shall now come (the Lord assisting me) to discover the truth of the wayes of God, laid downe in the Scriptures concerning his working upon poore Sinners, in bringing them unto Christ to be justified by him, through Faith, And I shall shew you what repentance is, and what that speciall Faith is, and how they are wrought, A worke of great worth and very needfull, And yet altogether omitted by the Authour of the Booke, and I shall further discover his errours, by setting forth the truth.

The Authour hath often alleadged in his Booke that famous and godly Martir Mr. *William Tindall*, And I doe wonder that he could not see his doctrine concerning repentance and Faith, He tells us plainly in many places, that repentance must of necessity goe before that Faith that justifieth, and that the Faith that justifyeth, allwayes followes repentance, as *page* 32. and 96. and 146. of Mr. *Tindalls* workes, and in the last *page* here mentioned, he saith, repentance goeth before Faith and prepareth the way to Christ and to the promises.

But the Authour had no mind to take notice of this truth which was so contrary to his opinion, for he hath found a nearer way to Heaven, then all the Saints and Servants of God did in former times.

Christian Reader take knowledge of this one thing, which may helpe thee in the understanding of the truth of God, and may deliver thee from some of the errours of these times, namely that there is a twofold administration or dispensation of the Gospell, The one generall, the other more speciall.

The first is the publication or preaching of the Gospell to all sortes and conditions of people, whereby Christ is set forth to have taken our nature upon him, and in our nature hath suffered death, and payd the ransome for sin, and is risen

again, assended into Heaven and sitteth at the right hand of God in Majesty and Glory, and shall come again at the end of this world to judge all men: with many more excellent things which the Scriptures set forth: Which generall truthes are beleived by thousands that never enjoy the speciall benefit; which beleife is very fitly called, by Divines, Historicall Faith, and they beleevers.

Secondly there is a more speciall preaching of the Gospell of Christ, and that is to certaine persons distinguished from the generall sort of beleevers (although they beleeve the same generall truths with the other) by certaine quallifications, which the Scriptures set forth unto us, as the poore in spirit, the morners, the broken harted, namely the repentant; And to such only is Christ sent unto *Esay* 61. 1. 2. 3. to heale & comfort their poor souls, and such Christ invites to come unto him, and he invites no other but such as labour and are weary and heavy laden, unto such only Christ hath promised rest *Math.* 11. 28. and to such poor soules only is Christ sent, and they and non but they can beleive in him and enjoy the speciall grace and favour of God through Christ.

And yet the free grace of God in Christ is not any way lessened, but runnes out freely to poore sinners.

For I pray you consider who it is that workes these preparations or qualifications in the Elect. Is it not the Lords own worke to take away the stony heart & togive a heart of flesh? Is it not of his free goodnes that doth so prepare their hearts & fit them to receive his speciall promise of grace and mercy in Christ? The ground of the heart must be tilled, before that pretious seed be sowne in it, ye must not sow among thornes but in the ground fitted and prepared, It is not in mans power to prepare his heart, by any naturall power left in him, no more then a dead man can raise himselfe, but it is only the worke of God himselfe.

So that though we come to Christ with these qualificati-

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ons before ſpoken of, yet we bring nothing of our owne, but that which God hath wrought in us, neither is the grace of juſtification given to any, for the worthines of repentance but only for the truth of the promiſer, who hath promiſed pardon, mercy, and peace only to ſuch as are ſo prepared by him and to no other.

And that there is a preparation to the juſtification of a Sinner, and to the receiving of Chriſt, the Scriptures are manifeſt, *Iohn* the Baptiſt was ſent to prepare the way of the Lord, to make ready a people to receive the Lord, Chriſt, and what was his Miniſtery, but the Baptiſme of repentance?

And that repentance is a preparation to Faith or to the juſtification of a Sinner, and muſt of neceſſity be before that Faith that juſtifyeth, and giveth aſſurance of the forgivenes of Sinne and peace and reconciliation with God is manifeſt.

But becauſe it is denyed by many in theſe dayes, I will give you a few reaſons, for the proofe thereof.

But firſt leaſt I ſhould be miſtaken, I will ſet downe in a ſhort definition, what true repentance is, a thing altogether omitted by this Authour, neither hath he told us what Regeneration is, nor whereof it conſiſteth, which are the maine things that tend to the making of a Chriſtian and true Beleever.

I ſay that repentance may be thus breifely and truly defined: Repentance is a powerfull worke of Gods Spirit (wrought in the hearts of ſuch as ſhall be ſaved) whereby the heart is broken and turned from all the pleaſing delights of Sinne, into a great feare and ſorrow for them, and confeſſion of them unto God, and into an exceeding deſire of pardon, peace, and reconcilliation with God, *Luke* 15. you may ſee all the parts of repentance in the prodigall Sonne.

And let the Authour take notice, that it is a worke of Gods Spirit, it is no mony of our owne.

This repentance here laid downe, is a worke of the Goſ-

pell,

ſpell, yea the beginning of the Goſpell, *Marke.* 1. 1. It is no legall worke, wrought by the law, for I know neither legall repentance, nor legall Faith, which ſome men talke of very much, I know the law of the ten Commandements admitts of no repentance, neither doth it receive Faith in Chriſt.

And now I come to the reaſons to prove that God doth allwayes worke repentance in them whom he hath a purpoſe to ſave for ever, before he beſtow on them that Faith which doth juſtifie or aſſure them of the pardon of their Sinnes in the blood of Ieſus Chriſt.

Firſt reaſon is from the conſtant and unchangeable order the Holy Ghoſt hath obſerved throughout the Scriptures in requiring repentance and Faith, alwayes requiring repentance in the firſt place, *Marke.* 1. 15. *Math.* 3. 2. *Luke.* 3. 3. *Acts.* 2. 38. and the 3. 19. So that I inferre hence, the Holy Ghoſt alwayes requiring it in the firſt place, it is that worke which he pleaſeth firſt to worke.

Second reaſon becauſe untill we have true repentance wrought in us, we have no right unto any ſpeciall promiſe for the ſpeciall promiſes of grace & mercy are made only to the penitent and broken hearted, to ſuch as mourne, *Eſay.* 6. 1. 2. 3. and *Acts.* 3. 19. Therefore before repentance we cannot have faith in any of thoſe ſpeciall promiſes.

Third reaſon, Becauſe no man before he have repentance truly wrought in him, can receive the forgivenes of his Sins, For repentance is required that men may have their Sinnes done away, *Acts.* 3. 19.

And therefore forgivenes of Sinne following repentance in the worke of it, it doth neceſſarily follow that Faith doth follow repentance, *Acts.* 2. 38. For juſtifying Faith doth alwayes bring with it to the ſoule, the forgivenes of Sinnes.

Fourth reaſon, Whoſoever is juſtified by Faith, is at Peace with God, *Rom.* 5. 1. But no man is at Peace with God, untill he have truly repented and his Sinnes done a-

way

way, therefore no man is justified by faith, untill he have truly repented.

I do not say that Repentance is the condition required in our parts to our justification, as being our owne worke; But yet I affirme that it is that way which God doth alwayes take in the conversion of poore sinners unto himselfe; First to humble them, by making them see their misery and lost condition, and to cause them to seeke with strong desires after grace and favour purchased by Christ, for such poore penitent soules, and none else shall ever obtaine that grace and favour with God through Christ.

For Christ calls none but such unto him, neither ought any Minister to apply the promises of mercy to any other but such as are weary, heavy laden, mourne, and earnestly desire mercy and pardon of sin, through the apprehension of their misery and lost condition, none but such as are wounded will look for, and highly prize the Physician, to cure their poore soules.

Now this Grace of Repentance is purchased by Christ, and admitted to poore Sinners, through him, and to be preached in his Name, and it is wrought in the hearts of the Elect by the holy Ghost, through the free grace of God, and is not wrought or produced by any power that is in the creature; For the truth is, we are all passive in every thing that concernes our salvation, we cannot repent unlesse God give us repentance, we cannot beleeve unlesse God give us faith to beleeve; And therefore I doe the more wonder at the Author, that hath so much urged Faith and believing, and yet never tells us how this so precious Faith is wrought, or how wee may attaine thereunto, but speakes of it, as if it were in our own power.

I acknowledge freely that Repentance is wrought by the Word preached, and Faith also; But yet it is the Lord that works by the means, and without which all would be unprofitable, and so all is of free Grace, for there is no worke that

we can doe before Justification, or after Justification, can merit any grace for us before God; *Ephes.* 2. 10. *For we are his workmanship, created in Jesus Christ, &c.* And whatsoever gift of grace any man receives, it is from the free bounty and grace of God in Christ; And every gift so received, is to be put forth by us, to the glory of our God, and the good of our brethren; And to set forth to all men the goodnesse of our God towards us, through Christ, by way of thankfulnesse, for mercy received, and to no other end whatsoever.

And thus you may see I adde no enemy to the doctrine of Free Grace, nor to the Teachers thereof, if they publish only the truth thereof, without running into by-ways for feare of something which they need not, if they did truly understand the truth; But I desire above all things to advance the Free grace of God in Christ, and by Gods help will doe it.

And now because the Author hath so much spoken of Faith and of believing, yet hath not told us what this Faith is, I will, Christian Reader, for thy help and the Authors information, shew thee what this precious Faith is, for other Faiths mentioned in Scripture I let passe; This only is to our purpose at this time, and I suppose may be thus defined.

To be, a gracious worke of Gods Spirit wrought in the hearts of such as are Penitent, whereby they are assured in their soules of the free pardon and remission of all their sins, and of *peace and reconciliation with God through Jesus Christ*, Rom. 5. 1.

This is that speciall faith, which none but the Elect are partakers of, and therefore called the faith of Gods elect, other faiths are common to all, this only to the redeemed in Christ, and this faith is never given to any, but to the repentant only.

And this repentance and this faith are the parts of Regeneration the new birth from above, spoken of by our Lord Christ, *John* 3. 5. *Water and the Spirit*; The first prepareth, the other purgeth, and without which work, no man shall enter into the Kingdome of heaven, according to that eternall

decree, never to be called back, which saith, *Except a man be borne again of water and the Spirit, he cannot enter into the Kingdome of heaven.*

I wonder the Author could not see this, or if hee saw it, would not so much as mention it, in the bringing of a poore sinner home to Iesus Christ, but presseth men to believe, as if Faith were in mans power, whereas indeed, *it is the gift of God*, Ephes. 2. 8.

Mortification of sin, and Sanctification or newnesse of life doth always follow the Iustification of a sinner by faith, and are fruits proceeding from one that is justified and reconciled unto God through Iesus Christ, for they must be first ingrafted into Christ, before they can bring forth fruit unto him.

Now the parts of Regeneration, Repentance, and Faith, are but the ingrafting, and no part of the fruit, the Fruit always follows the ingrafting, and these are no part of Repentance, if truly considered, for every grace of the Spirit, may be clearly distinguished each from other by the Scriptures, and must not be confounded together, as the manner of some is to doe, who would make Repentance to consist of Mortification to sinne and newnesse of life, nay, some have said that Repentance consists of Faith also, and so they make a great confusion, and are never able to find out the truth.

For though Repentance doth continue in a true beleever and justified person so long as he lives here, for he sins daily, and therefore must repent daily; and it is required of them, Ephes. 6. 15. that they should have their *feet shod with the preparation of the Gospell of peace*, namely Repentance, yet is Repentance truly to be distinguished from other the effects of this spirit, as Faith, Hope, Patience, Love and Ioy, and not to be confounded one with another, as some doe.

And by the way let this bee considered, that howsoever Christ hath wrought perfect Redemption for us, yet the ap-

plication, and the making this Redemption effectuall unto us, is done by the holy Ghost every one in the undivided Trinity, having his speciall worke appropriated unto him, to make perfect the salvation of poore Sinners, which severall workes must of necessity be distinguished.

And take notice of this, that this speciall Faith that justifieth the beleever, apprehending the grace of God in Christ, is always grounded upon some speciall promise in Scripture; For there cannot bee this speciall faith in any soule, where there is not first a promise; And the promises (as I have said) are made only to the Penitent, the broken-hearted the mourners, such as are heavy laden, &c. Christ calls only such to him; And the holy Spirit of God, doth never write the Covenant of Peace with God in other hearts, but only in the broken and contrite heart, namely, the repentant soule, and they only can and doe beleeve with this speciall Faith; for none else can worke, that worke, to beleeve in him whom God hath sent, *John* 6. 29. but only such poore soules: for where there is no promise, there can be no faith, for though faith be the ground of things hoped for, yet there must be a promise to ground that Faith on; For though *Abraham* beleeved beyond hope, yet he had a promise first made unto him by a faithfull God.

And therefore I pray the Christian Reader, to observe what I have before set down, for it is not our beleeving, till wee be perswaded that we do beleeve, for as I have said before, so I say againe, there must be first a promise for such poore Sinners to lay hold on, & then they finding themselves to be such penitent and broken-hearted, to whom the speciall promises do pertain, the holy Ghost in his good time doth perswade the heart and evidence to the soule, his peace and reconciliation with God, and his interest in the promise of Grace through Christ, Faith is the gift of God, to you it is given to beleeve; It is not in mans power to beleeve.

Beleeve it for a truth no man can possibly beleeve to justification of life, nor shall ever rejoyce with the Bridgroome, that hath not first mourned with the mourner.

I wonder these things should be unknowne to men in these dayes, and that so much confusion should be amongst them in the matter and manner of the justification of a Sinner.

So that we cannot certainly learne by them what repentance is, nor what Faith is, nor how it is wrought in the heart; Some teaching outward duryes and obedience to the law, to the begetting of Faith, and rejoycing therein that they are called legall Preachers, as I my selfe have heard.

Others againe would be so far from them, that they will teach only (as they pretend) the Gospell-way, and that they will do, by teaching only beleeving.

And as for repentance, the beginning of the Gospell, they will not mention or very little, and that then it followes justifying Faith, and never goes before it, and what is their reason, Because say they the Gospell setts forth free Grace, and requires no act of ours at all but only beleeving.

Well then beleeving is an act of ours, here is something for us to doe.

But I would know of them whether beleeving to life be in their power, The Apostle saith, to you it is given to beleeve and that Faith is the gift of God, Then there is no power in us to beleeve, the very act of beleeving is of free grace, And so is repentance of free grace, God is the giver of repentance as well as Faith, *Acts.* 11. 18. 2. *Tim.* 2. 25.

For although repentance be wrought in us, and we act it, yet it is God that gives it, and it is nothing else, but the free grace of God, to perpare the hearts of Sinners, for the receiving of the forgivenes of Sinnes and peace and reconciliation with God by Faith in the Lord Iesus Christ.

All the Prophets in the old Testament have called for repentance in the first place, that so they might be prepared to

receive mercy, *John* the Baptist Preached it to prepare them to receive the Lord Christ, Our Saviour himselfe Preached it in the first place before believing, The Apostles Preached it before Faith in Christ to the forgivenes of Sinnes: The very truth is, that the same way which was formerly to others, the same way to salvation is for us now, and we must goe the same way that they went, which were before us, new wayes are dangerous.

We must not looke for a nearer way to Heaven, then the Saints and people of God have gone before us, and though it be a narrow and a straight way, yet it is a sure way, it leads to happines.

Page. 113. I may also justly except against his exposition on the 11. to the *Hebrewes*, verse 6. *without Faith it is impossible to please God* that is saith he, As *Calvin* saith, whatsoever a man thinketh, purposeth or doth, before he be reconciled to God in Christ is accursed, and not only of no value to righteousnes, but of certaine deserving to damnation.

I must confesse I am amazed to thinke such things should be published, I honour the memory of that Holy Man Mr. *Calvin*, yet if it were his opinion, I must needs say it was an errour in him, for there be many things done by men before reconciliation with God, that are not Sinne.

For Sin is the transgression of some law, but what law forbids a man to heare and read the Scriptures, nay it is commanded by Christ himselfe, *Search the Scriptures, Jo.* 5. 39. Men may Sin and doe Sin in hearing and reading the word, but the worke it selfe is no Sin, For we must distinguish between the worke and the manner of the doing it.

It is no Sin for a man to humble his soule in seeking mercy and grace and favour with God, which must be done before we can come to that Faith, which makes our persons acceptable to God, and we well pleasing unto him through

Christ

Christ, as Enoch's Person was, And indeed it is impossible our persons should be accepted, or we become pleasing to God by any other way then by Faith in Christ.

And the reason is rendred by the Apostle in the words following; For he that commeth to God must believe that he is a rewarder of them that diligently seeke him, which is a lesser degree of Faith, then that which makes us to become pleasing in his sight through Christ Iesus.

Nor can we truly say that all the actions of unregenerate men are Sinne, *Ahabs* repentance was not Sin, it was no breach of any law of God, nay God takes notice of it and bids the Prophet to take notice of it, yea and rewards him for it, in deferring the judgement pronounced, but he never rewards any man for Sin, but denounceth judgement against them.

Thus have I endevoured to pick out some of the Bones that the Authour hath left in amongst the *marrow of moderne divinity*, and I hope I have performed it with plainnes, and I have done it after a loving manner, without malice to the Authour, whom I know not, nor yet could ever perfectly heare of by any man: But that which I have writ, is in the defence of the truth, so much oppugned by the Authour, which truth is deare unto me, and so should be to all Gods people.

I must confesse, and doe it freely, that I love the Authour, and am perswaded of the truth of many things delivered by him in his Booke, and for which grace bestowed on him, I blesse God, and pray the Lord for a further increase upon him, but the truth I value above all.

I find the Booke commended by worthy Divines, whom I honour, but yet my Faith is not to depend upon man, but only upon the Scriptures, the written word of God. And I desire that this which I have written, may be tryed by that touchstone and none else, And then I am confident it will be found truth, when that opinion of the Antinomians maintained by this Authour will be found an errour, For he hath

directly

directly gone along with them in this thing, namely that there is no Evangelicall preparations to Faith in Christ, which is the maine thing I have now disproved and have (I hope) sufficiently proved, that there must be such preparations to Faith in Christ, And it is impossible for any other to beleeve in Christ to the saving of the soule, but only such as are so prepared.

Christ himselfe saith non can come to me except the Father which hath sent me draw him, *Iohn. 6. 44.*

Errour is very dangerous, especially in the foundation and principles of the Doctrine of Christ, whereof repentance and Faith are two of the maine, *Heb. 6. 1.* And therefore with great care to be looked into, and to be truly knowne, and how they are to be distinguished from other the effects of the Spirit.

Christian Reader, what I have done herein I commend unto thy wisdome, and I desire the Lord to give both thee and me such understanding in the truth and wayes of God, that we may not be carryed away with every wind of Doctrine from the truth to the errours of these times. Now to him that is able to keepe and preserve us in his truth, be all praise honour and glory through Christ Iesus for ever Amen.

Iames. 2. 1. *My Brethren have not the Faith of our Lord Iesus Christ the Lord of glory with respect of persons.*

FINIS.

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